THE SPEACH OF THE KIRK OF SCOTLAND TO HER BELOVED CHILDREN.

By David Calderwood.

HEu, heu Domine Deus, quia ipsi sunt in persecutione tua primi, qui videntur in Ecclesia tua primatum diligere, gerere principatum, impedire salutem est persequi Salvatorem. Bernard.

Alace Alace ô Lord God, for they are cheefest in thy persecution, who love the first and chief placesand to bear rule: to stay the course of salvation is to persecute the Saviour. *Bernard.*

SImplicitas amentia, malitia sapientia nomen habet, viriq; boni usq; adeo irridentur, ut fere nullus qui irrideri possit, appareat. Petrarch.

Simplicitie now carieth the name of madnes, malice the name of wisdome, and good men are so derided, that almost no man can be found to be derided. *Petrarch.*

Imprinted in the yere 1620.

THE KIRK OF CHRIST IN *SCOTLAND TO HER DEARLY* beloved Children, wisheth *purity and peace.*

AS I your loving mother fearing to be finally deserted of my glorious Spouse the Lord Iesus, and to be childles hereafter, haue weeped sore in the night this time bypast my teares are on my cheekes; Among all my lovers few to comfort mee, my friendes haue dealt treacherously with me, they are become my enemies, Lament. 1. 2. So would ye my dear children dolefully cry out: The joy of our heart is ceased, our daunce is turned into mourning, the crown is fallen from our heads, woe unto us that we haue sinned, Lament. 5. 15. 16. If ye were touched with the sense and feeling of your present estate, and could by the thick shaddowes of this evening be brought

to consider the comfortles desolation of that approaching night of darknes, after so bright a day of visitation. But so much the more dangerous is defection, and the mysterie of iniquitie the more pernicious, that it proceeds from so subtile beginnings as to your simplicitie ar almost insensible.

It is not time then for me your dolorous mother to keepe silence. But love and feare presse me to put you in minde, that it hath been in all ages the holy disposition & happy practise of all Gods people wayting for the appearing of Iesus their Lord, tēdring the weal of his spouse, and taking to hart the æternall salvation of their own soules; to set continually before their eyes. 1. His inæstimable goodnes towardes his Kirk. 2. Her case and condition, while she is militant here on earth. And 3. in consideration of the one and the other, the ductie required and expected at their handes, wher-

A threefold consideratiō of every Christian, applyed to the present purpose and tyme.

through in the goodnes of God they have beene safe from that dreadfull ruine, that hath overtaken the wicked. And which I wish you my beloved children to escape by calling to minde in like manner at this tyme of your danger and my distresse. First how wonderfull the Lordes mercies have been towards me his Kirk in this nation. Secondlie my present case crying with the complaints of a mother for help at your hands. And thirdly what is due from your affection, places, and callings to me, in whose wombe ye were conceived, and by whose care ye are brought up to that which ye now are. *That whatsoever is commanded by the God of heaven, it may be diligently done for the house of the God of heaven. For why should he be wroth against the realme of the King and his sonnes,* Ezra 7. 23. And that Christ may say to me yet once againe: *Thou art beautifull my love as Tirzah, comely*

comelie as Ierusalem, terrible as an army with banners. Cant. 6. 3.
Words and motions of this sort as they have been, so they will be but oyle to feede the fire of the furie of such incēdiaries, as make their own earthlie particulars their highest projects; for the wicked shall doe wickedlie and none of them shall understand; yet by the grace of God manie shalbe purified and tryed & the wise shall understand. The greatest wisdome of the greatest of you in other matters; and your gracious countenance towards me, and the meanest of your brethren at other tymes, suffereth me not to doubt of your audience of any message or motiō from heaven; but especiallie be my mouth, which may either discover, or prevent anie spirituall or temporall danger. Now the spirit of wisdome and knowledge give unto yow all wise hearts, that in the sight of God ye trying thinges that differ may approve things excellent

cellent (which is above the reach of the naturall man) that ye may be sincere & without offence till that day of Christ your Lord & mine.

THe riches of the unsearchable favours of my spouse towardes me have beene so greate, he hath made his glorie to dwell so sensiblie in this land, that I may bouldlie say, Mercie and truth righteousnes and peace had never since Christs comming in the flesh a more glorious meeting, & amiable embracing on earth, then ye have seene amongst your selves in the roughe end of this northern Yland: which therfore hath justlie obteined (to my no small comfort) a great name among the cheefe Kirkes and Kingdomes in the World. A people that sat in darknes hath seene a great light, and to them who sat in the region of death light is sprung up. To what nation under heaven (when now the sunne of righteousnes hath shi-

First of the great goodnes of God to the Kirk of Scotland.

In making the Gospel to shine more beyond the light of other nations.

ned upon the most part of the world) hath the Lord communicated the Gospell for so large a time, with such puritie, fulnes, prosperitie, power, libertie and peace. The hotteſt persecutions had never greater puritie, and power; the most halcyon hereticall tymes had never more prosperitie and peace; the best reformed Kirks in other places can hardlie parallel your fulnes and libertie. And all these with such continuance, that not onlie hath he made the truth to stay with you, as he did the sunne in the daies of Iosuah; but when the cloud of your iniquities did hasten it to goe downe, in his mercie hath he brought back the glorious sunne by manie degrees as in the tymes of Ezekiah. Oh that ye had known the long pleasant day of your visitation, and in this your day the things belonging unto your peace. Christ hath not onely beene one, & his name one, in respect of his pro-

phetical

phecticall office for your information, of his priesthood for the expiation of your sinnes, and intercession for you: but also hath displayed his banners; and hath shewed himself (few can say the like) a forreigne King in our Land, to governe you with his owne sceptre erected in his Worde, to cute off with his sword all monuments of Idolatry, and superfluitie of pompous ceremonies, & to restore all the meanes of his worship in Word, Sacraments, and discipline to the holy simplicitie and integritie of the first patterne shewed in the mount: for by which, by that wisdome of man which is ever foolishnes with God, they had fearfully and shamefully swerved.

The sincerer sort of the hardering nations about you, have been so ravished with that beautie of the Lord upon your Sion, with that crowne of glorie and rich diademe, by the hand of our God set upon your heades, that they have made

Testified by their confession and suffer.

you the meath of their religious wi-
shes: they haue with vehement de-
sires longed to see the things that
ye haue seene. And haue not spared
to profess, that in your case, they
would rather suffer themselves to
be dissolved, then that one pinne of
that holy Tabernacle so diuinelie
compacted should be loosed.

Within and amongst your selves
that puritie of profession received u-
niversallie with so full consent, that
Prince and Peeres, Pastors and peo-
ple were all for Christ, one heart &
one soule of these who beleeved,
with such euidences of Gods fauour
that the windowes & gates of hea-
uen seemed to be opened, to raine
downe upon this Land spirituall
gifts to saue you, as sometime they
had beene readie to powre downe
raine to destroy the world, every
hand almost received some gift, and
every head crowned with some
grace, with such successe that it
brought a rare unitie, prosperitie, &

peace upon Kirk & cõmon weelth. With such power and presence of the spirit of God in converting, comforting & confirming his people that Satan was seene fall like lightening from heaven, the infidel and unbeleever casting himselfe downe on his face, and confessing that undoubtedlie God was amõgst yow, and in the middest of your meetings, as the soules of his owne secret ones can best beare witnesse, who have beene most submitted to that holie and happie simplicitie, the effectes whereof yet remayning in the harts of many, all worldly power be it never so violent shall not be able to remove it.

And with such terrour from God and the Kings Lawes, that ye wanted not your Theodosians publikly humbling themselves. The hardest hearted and haughtiest were made to stoup, The Atheist either changed in heart, or in countenance, and forced to play the hypocrite, the proudest

proudest papist, eyther made like you, or made to leave you. Heresie never hatched within your walles, and the Babylonish brood of schisme in the infancie till this tyme was dashed against the stões. Ye sought not then (my dere children) with Iohn and Iames like great Princes one to sitt on the right hand, another on the left; nor to be busked with earthly glorie and Persian pompe, better beseeming the kings of the world, then the kingdome of Christ. The Carbuncles, the Saphyres, the Emeraulds, the Chrysolites, the gold, the precious stones, wherewith my foundation, walles, windowes, gates were set and adorned, were out of the Lords own thesaurie. Your ambition was then set upon spirituall glorie, the cõquest of Syn and Satan by the powerfull puritie of the Word, Sacraments, and discipline. The joy of your soules was to see Christ reigning in the middest of his enemies,

his

his sword dividing the father from the sonne, and the sonne from the father: yea & a man fro himself, parting the soule and the spirit, the joynts and the marrow, and ending in glorie to God, and peace upon earth. Then were the tabernacles of God amiable, then provoked ye one another with cheerefulnes to go up to the mountaine of the Lord, to the house of *the God* of Iacob: ye were sure there to learne his wayes, and how to walke in his pathes. Then found ye the Lord his glorie filling his Sanctuarie, and one of the largest springs of the blood of Christ from Eden watring the citie of God, and glaiding your soules wearied with sinne. This was my beautie so truelie glorious in the sight of God and his Angels that all the glorie of this lyfe is unworthie to enter in comparison with it. Better to you to haye this glorie under a crowne of thornes with our Saviour, in a chaine with Paul,

Paul, in the Lyons den with Daniel, then all the ſplendor of Tiberius, of Nero, of Darius, wherewith the weak eyes of the world are dazled, and pitifullie (to my great greife) bewitched.

The goodnes in the manner of the working of her reformation.

And ſurely your forgetfull ingratitude were inexpiable, if with the mater ye remembered not the finger of God wonderfully working in the meanes of that glorious reformation. We have to regrate that the Atheiſme of theſe dreggs of tymes and manners is become ſo groſs, that all events now are ſacrilegiouſly aſcribed to ſecond cauſes. If Naaman his cure, or Anna her fruitfulnes, or the Egyptiã or Babylonian libertie had fallen out in theſe godles tymes, it had beene counted fooliſhnes and ſimplicitie of men over religious, upon the ignorance of alterations wroght by nature, or policie, to attribute them to God. Yet God is the Lord; Of him and through him and for him

are

are all things. Ezrah, Nehemiah, and the godly of that time acknowledge no leſs the wonderfull working of God in their redemption from the bondage of Babylon, then their fathers did their deliverance out of Egypt, Although the power of God was not ſo miraculous in the one, as in the other. Conſider a little, and mark the conſtitution of the tyme before this reformation was wrought, the grandeur, pride, & inſolencies of my office bearers thē; the averſe diſpoſition & induration of the perſonages both at home & abroade, upon whom in mans eyes it did depend; the heatheniſh darknes of idolatrie and palpable blindnes of ſuperſtition, wherin the multitude was wrapped, and ye ſhal be forced to ſay, that he who would have intended a change of religiō, might have received that deſparing anſwer, which a man of great ſpirit and place, an enemie of Romiſh pride, and a deſirer of reformation

gave

gave concerning Luthers purpose. *Brother, brother goe to your cloyster and say have mercy on me ô God.* All seene second causes were posting on in a contrarie course; or if any possibilitie of alteration could haue beene imagined, what hope could there have beene therof, except it had beene wrought [t] with the edge of the sword bathed in blood: as Grostead the [u] hammer of Rome said a little before his death. Yet (to the endles praise and wonderfull goodnes and wisdome of our God be it remembred) the great worke was so singularly brought about and perfected, that almost without blood, except the blood of a few martyres, (wherein through the same wisdome and goodnes, for commending and ratifying the truth, the mouth of the sword of persecutors was dipped,) the whole bodie and shadow, substance and ceremonies, roote and branches of Romish Idolatrie were at once cut off.

Thus

[t] *Frater frater abi in cellum et dic miserere mei Deus*

[t] *more gladij cruentādi.*

[u] *Malleus Romanorum*

Thus by reason of the wonderfull maner of Gods working, of my own feeling, and yours of the wonders wrought amongst you, and of the testimonie of others both freinds and foes about us, may not ye with one voice say and sing with the Kirk, *Psal. 126. When the Lord turned againe the captivitie of Sion, we were like them that dreamed; then was our mouth filled with laughter and our tongue with singing; Then sayd they among the heathen the Lord hath done great things for them, the Lord hath done great things for us whereof we are glad.*

And would God as your deliverãce was in many things like that of Israel; so your infidelitie and unthankfulnes were not like theirs; there arose an other generation which knew not the Lord, nor yet the work which he had done for Israel. A generation not onely unthankfull, but contumelious againſt that glorious work of God & wor-

thie instruments therof, and therefore ready to bless that which the Lord hath cursed, and to build that which he hath destroyed. For is there not start up of late within my skirts a new sect of shameless mishapen formalists (my indignation cannot bear such monsters) who blush not to joyne with my enemies the papists in breathing out reproachful obloquies against your reverend fathers and brethren, *Calvin, Beza, Knox etc.* as though their zeale against Romish idolatrie (the deformities whereof by new colours are now beginning to seeme beauties) had been excessive; and by disparaging their credite to bring the truth preached by them in suspition, and that glorious work of reformatiō, wherin they were so worthy instruments into question. He that is the keeper of Israell vindicat his owne cause from the blasphemious mouth, and uncouth stratageme of this generation of vipers.

Finally

Finally that the Lord might shew that he left nothing undone; haue ye not experienced the blessing of Abraham? hath he not blessed them who blessed you, and cursed them who cursed you; he hath been not onely our sunne, but our shield. What instrument framed against you hath prospered? What tongue arysing against you hath not the Lord cõdemned? that all the world might know, that God was your saviour, and the strong God of Iacob your avenger. Your forraigne enemies haue bene made the objects of your pitie, and so many as haue rent my bowels within, have perished tragically in their own divices. No sooner began they, till now, to reedifie the cursed walls of Iericho, but they have beene buried under the ruines of them. All which hath proceded of his own good pleasure. If ye should say that the cause were any worthynes in your selves above other nations, not onely my spouse

His strong hand against all her enemies forraine and domestick.

Christ, and his faithfull servant Moses would cry out against you, but all the world that knowes what ye are in other respects would laugh you to scorne. The Lord who shewes mercie on whom he will shew mercie, hath done it. It is wonderfull in my eyes, and should have moved the most obdured, and stonie hearts amongst you to melt, & answerably to spend themselves to his honour in the duties of holines and righteousnes, which alas ye have not done, as now shall appeare by the sequel of your iniquities, casting me your poore mother into so great a doole & desolation, which is the second point of your Christian consideration propounded in the beginning.

The present distress and doleful face of the Kirk.

Would God it might please him to blesse your senlesse soules with a holy remembrance of that which ye once were, and from whence ye are fallen. Ye would surely finde, that as in manners and

conversation

conversatiō from small beginnings by degrees ye are now come to great abominations; so both in the lyfe of your profession, and in the outward worship of God, ye are further fallen from that which of late ye were, then now your case is distant from that which ye feare.

To let pass the desperate profanes of many crying sins even beyond the cry of Sodome (considering all the circumstances of the mercie of God, of the meanes and space graunted to you to repent) by continuall importunitie deaving the eares of divine justice, that had not the Lord had respect to some of his secret ones; who kneele before him day and night to continue his gracious favour with you, misregarded of the world, but my chariots and horsmen: had he not a purpose to prevent the insolencies of my enemies, *I have sayd I would scatter them abroad, I would make their remembrance to cease frō amongst men,*

Crying sinnes of the godlie multitude, and lukewarmes of the best preachers and professors.

save that I feared the furie of the enemie, lest their adversaries should waxe proud. And which is principall, did not the Lord for his own names sake, and the praise of his mercy spare me, we had long since beene consumed and the enemy had entered within my gates. To let passe that lukewarmenes & careles mediocritie in the matters of God, that neutrall adiaphorisme in my affaires, which hath in it a native and proper power to hasten at the hand of God the removall of my candlestick, and to bring in the famine of the word. For how can the Lord without indignatiõ suffer men to esteeme basely of the least circumstance, which he willeth to be observed. And not to insist in that fall from your first love, decay of your wonted zeale, secret indevotion even in true christians: where is that wonted power and demonstratiõ of the spirit in preaching? that cheerfulnes in holy exercises?

ercises? that circumspect walking before God in all your wayes? that preparation to divine duties? that spirit of deprecations? that spiritual profite of hearing, communicating, meditation, and conference? that conscientious diligence in winning of others, & working upon your acquaintace to bring them within the bolome of my love? that jealousie over your hearts? that indignation against errours, idols, Apostates? Is not the life of religion condemned under the names of hypocrisie, singularitie, melancholie, simplicitie, puritanisme *etc.* And the light thereof either smothered under the ashes of this errant tyme, or put in a theeves bowet; so that the godly now born down with a bastard modestie, and spiritual pusillanimitie, dissemble and conceale the grace of God for eschewing the shame & offence of the world, which the wicked not long since, did imitat, and counterfeyt for carrying of credite

with me and my followers.

The glory of the Kirk turned into shame.

But leaving all these, I come to complaine of the alteration made upon my outward face and government. May not I now, as once the world becomming Arrian, poure out my sighes, and wonder how so suddenly I am changed from that which I was, and become that which now I am. All the rites of Rome are not more odious to many now, then my present ceremonial cõstitutiõ was to them of late. The formes and fruites of preaching fearfully changed, the crystalline fountaines of holy Scripture troubled with the mudd of mans putride learning, the ministration of the Sacraments brought in under a new guise of mans shaping, the painfull ministerie turned into a busie Lordship, and these who are set over soules, & should warre unto God are become seculars, intangling themselves with the affaires of

this

this life, nothing but a pompous shadow for Gods simple service. Demas & Diotrephes are become the paterns of wisdome and præeminence; Chrysostome is thrust out and Arsatius placed in his rowme, beloved Liberius is set a syde and lightlied, Fœlix is set to feede the flock, pratling tymeservers are become preachers, & powerfull pastors put to silence; plaine and frequent preaching reproved, a redd liturgie commended; A levite for a Preist, and lesse then a levite for mouth and messenger to Gods people; Non residents with their flattering varlots sit in the chaires of dignitie, fed with pluralitie of benefices, and painfull promooters of the Kingdome of Christ, and subverters of Antichrist with ignorance the mother of devotion, borne down and despised, Labourers vexed with anguish of Spirit, & loyterers live in wealth & ease. *In the tyme of confusion, wicked men*

In turbis pravus etiam sortitur honorem et quam dignitatu sedem quieta rep. deserat eam perturbata se consequi posse arbitratur.

attayne to honours, and that seat of dignitie where of in a peaceable commonwealth they disparad, in the tyme of trouble they hope to procure. Commandes are cancelled. Canons are made commandes. And as Gerson complained in his tyme, *a Monke more severely punished for going without his coule, then for committing adulterie or sacrilege.* Or as Chaucer, *the Fryer more bound to his habit then a man to his wife.* The duties of Ministers, and edification of Christians tyed to the senseles practise of trifling ceremonies. And hence we see it is, that old hypocrites are become professed Atheists; Philadelphian professors are come to a Laodicean temper; Papists wax insolent and obstinate, the faithfull pastors either put fro the building of the Sanctuarie, or forced to build with the one hand, and with *Nehemiah* to beare off these corruptions with the other, the people through publick contradictions and present

practiſes contrary to late preachings, know not what way to incline. But as uſually it falleth out in multitudes when they are ſhaken with contrarie doctrines, and toſſed betwixt errour and trueth, from being doubtfull in queſtions moved about religion, their hearts in end are opened, and themſelves made naked to receive everie corruption & vanitie. As the contentions about Eutyches opinion thruſt out Chriſt and brought in Mahomet. Yea except the Lord reſtreyne and ſtay, they ruſh into Atheiſme in opinió, and Epicureiſme in converſation, where through the lyfe of religion is utterly extinguiſhed. The caſe of religion herein not being unlike unto that of the miſerable woman in Plutarch, whó her ſuters divided amongſt themſelves in members, becauſe that every one could not have her whole. Thus ſhe periſhed and they were diſappointed. What may be the finall event, your ſynnes

may

may make you justly to feare, what it shall be, the alpowerfull God, who rules all events, knowes well.

This ye may see at least, that pulpits and schooles, taverns and alehouses, towne and village, Gath & Askelon, are all busied with these broyles. Which make me the daughter of Sion to complaine and in doole to deplore that in so distressed a case, there is no compassion in my sonnes. That of so many whome I have brought forth and brought up, there be so few to cõfort me, almost none to guide me or take me by the hand. Yea after tryall I finde that my own ministers and domesticks, beholding the invention of their own heades, & concupisence of their own hearts, without respect to God or his word are the prime authors of my calamitie & actors of this my mischief, according to the bitter complaint of the godly learned of old, searching the causes of all the abuses, wher-

The causers of her calamitie, the same that have beene in other Kirks heretofore.

wherwith the glorie of the christian Kirks my sisters in the tyme of their peace hath beene blemished or defaced. I will content me with two witnesses, who speaking of their own tymes, directly point at ours, & taxing the enormities of the Kirks then, paint out in lively colours our present corruptions, that we may see the coincidence of the course of tyme and may feare the similitude of judgements.

Some of the drawen out of Gerson at the neglect of Scripture and multiplying of traditions.

The one is learned Gerson about the yeare 1420. who observed two principall causes of the sicknesses & soares of the Kirk in his tyme. One was the neglecting of the lawes of God and direction of Scriptures, and the multitude of mans inventions. *No tongue (sayth he) is able sufficiently to expresse, what evill, what daunger, what confusion, the contempt of holy Scriptures (which doubtlesse is sufficient for the government of the Kirk, for otherwayes Christ had beene an unperfect Lawgiver) and the*

the following of humane inventions hath brought into the Kirk. For proof hereof he addeth, *let us consider the state of the clergie, to which heavenly wisdome should have beene espoused. But they have committed whordome with that filthie harlot, earthly, carnall, and diveliſh wisdome, so that the estate of the Kirk is become meerely brutiſh & monſtrous, heaven is below, and earth is above, the ſpirit obeyeth, and the fleſh commaundeth, the principall is esteemed as acceſſorie, and the acceſſorie as principall. Yet ſome ſhame not to ſay, that the Kirk is better governed by humane inventiõs, then by the divine law, and the law of the goſpell of Chriſt, which aſſertiõ is moſt blaſphemous. For the Euangelicall doctrine by the profeſſors of it did inlarge the bounds of the Kirk, and lifted her up to heaven, which these ſonnes of Hagar ſeeking out that wisdome which is from the Earth, haue caſt down to the dunghill. And that it is not wholly fallen, and utterly overthrowne and extinct, it is the great*

mercie

mercy of our God and Sauiour.

The other cause of the Kirks ruine he obserued to be, the ambition, pride and couetousnes of Bishops, and their Hierarchy. He spareth not to say, *that in imitation of Lucifer they will be adored and worshiped as God. Neither doe they think themselues subiect to any, but are as sonnes of Belial that haue cast off the yoke, not enduring whatsoeuer they doe, that any should ask them, why they doe so, they neither feare God, nor reuerence men.* Hence was it, that not onely hee, but innumerable others of the wise men, & holyest of the Kirk, longed and looked for a reformation, a long time before Luther was borne; wishing that all things were brought back to that estate, they were in the tyme of the Apostles. And what wonder, that perceiving among our selues, the same causes and many the like effects, we tremble for feare of a more dangerous reciditation.

The worke and ambition of Bishops

The

Confession of Nicolas Orem of the profanity of kirkmen.

The other witnes is Nicolas Orem a man learned & pithie, who in a sermon before Pope Vrban the fyft in the yere 1364, noteth among many moe, these causes of the approaching miserie of the Kirk. The profanitie of the Kirk beyond the synagogue, *we know (sayth he) how Christ rebuketh the Pharises, the clergie of the Iewes for covetousnes 1. for that they suffered doves to be sould in the temple of God 2. for that they honoured God with their lipps and not with their heart, and because they sayd, but did not. 3. for that they were hypocrites. To the first then let us see whether it be worse to sell both Kirk and sacraments, then to suffer doves to be sould in the temple. To the second, there be some who neither honour God with their heart nor with their lipps, who neither doe well, nor say well, neither doe they preach any word at all, but be dumbe doggis not able to barke, impudent doggs that never have ynough. And truely there be*

be also some, whose unmeasurable pride & malice is so manifestly and monstrously kindled up like a fyre, that no cloke nor shadow of hypocrisie can cover it. But are so past all shame, that it may be well verified of them, which the Prophet speaketh, Thou hast gotten the face of an harlote, thou wouldest not blushe.

An other cause is the unequal proportion seen in the Kirk, where one is hungrie and starved, an other drunk, by reason wherof it cannot be, that the state of the Kirk can long endure. As he cleareth by the comparison of the proportions in Musik in common wealths, and in the bodie of man, wherupon he inferreth. *If in the bodie of the wealth Ecclesiasticall some who be the heads be so enormously overgone in riches and dignity, that the weak membres of the bodie be scant able to beare them up, there is a great token of dissolution and ruine shortly.* A third cause is the pride of Prelates declared in their great horses, troupes of horsemen, the

Want of proportion in the Kirk.

Pride of Prelates.

superfluous pomp of their waiting men and great families. To them the Lord speaketh by the Prophet Amos, ch. 4. *Hear you fatted kine of Samaria, ye that doe poore men wrong & oppresse the needy, the day shall come upon you* &c. Besides these he allegeth the tyranny of Prelates, which as it is a violent thing, so it cannot long indure, the promoting of the unworthie, and neglecting of the worthie, the tribulations of outward policie & comotions of people, the refusing of correction in the Princes and Rulers of the Kirk, the backsliding from righteousnes, lack of discreet and learned preachers, promoting of children unto Kirk offices, and such other like. This sermon changing the name & time, might seem to have bene studied for our present estate. And happy were we, if we were not miscaried with the perillous opinions, which he ascribes to the Prelates of that time. One opinion is of them who

Divers other causes.

who thinke the Prelates to bee the Kirk, which the Lord will alwayes keep, and never forsake. An other who deferred time, thinking that the causes & tokens before rehearsed; have been in the Kirk at other times no lesse then now. The third of such as say, Let come what will come, let us conforme our selves to this world, and take our time with temporizers. And the last is of such as being unfaithful, believe not that any such thing shall come. But so long as men are drunken with one or moe of those errors, what hope is there of happinesse of recovery? We might heare *Henricus de Hassia* in the yeare 1371. speaking that of our times which he said of his own; *That the Ecclesiasticall governours in the primitive Kirk were compared to the Sunne shining in the day time, and the politicall to the Moon shining in the night. But the spiritual men which now are, doe neither shine in the day nor in the night. But rather with*

the darkneſſe of impiety, ignorance, and licentious living, doe obſcure both the day and the night.

Cauſes brought by the Biſhop of Spalato.

The renowned Biſhop of Spalato, as holy *Bernard* before him, complaines more bitterly of that damned couple of crying ſins, Avarice and Ambition, two monſtrous beaſts, and ravenous Harpies, which have ſeized upon the harts of Kirkmen in the time of peace, then of the cruelnie of perſecution and craft of hereſies, which ſeeme to you to be the moſt deſperate and onely evils. *Then* (ſaith hee) ſpeaking in the perſon of the Kirk, *was I at my higheſt, and at my beſt eſteeme, whiles I went in a thin coat, ſuch as I was cloathed with, when my ſpouſe Chriſt Jeſus betrothed himſelfe to me, &c.* And afterward, *They have thruſt upon the world their awne inventions, and eſtabliſhed their own ordinances, not drawn out of that teſtament, which my ſpouſe left to me and them, namely the holy Scriptures, but craftily hammered out*

of

of their own capricious projects, and tending to the prejudice of your poore soules my deere children. So true it is, that wealth is a viperine brood of devotion. Riches heaped together for reverence of so great a function, almost have removed the cause of reverence.

Cessat passim opes in tanti officij reverentiam, pene causam reverentiæ exhinerunt.

And lest my calamity should seeme common, or my present miseries to be lesse, then the greatnesse of my by-past felicities, may not every feeling soule rightly affected towards unity & verity, mournfully deplore this my estate in the words of *Nazianzen*, describing the case of the Kirk in his time to this meaning. *My mind* (sayes he) *leads me, seeing there is no other remedy, to flee and convoy my selfe unto some corner out of sight, where I may escape frō the cloudy tempest of maliciousnesse, whereby all parts are entred into deadly warre amongst themselves; and that little remnāt of love which was, is now consumed to nothing. The onely godlines we glory in, is to find out somewhat*

Conclusion from Nazianzen.

whereby we may iudge others to be vngodly. One of vs obserues the faults of another, as matters of vpbraiding, and not of mourning. By these meanes we are growne hatefull, euen in the eyes of the heathen themselues; and (which woundeth vs the more deeply) we cannot deny but we haue deserued their hatred, with the better sort of our own our credit and name is quite lost: the lesse wee are to marvell, if they iudge vily of vs, who although wee did well, would hardly commend vs. On our backes they also build, that are leaud, and what we obiect one against another, the same they vse to the vtter scorne and disgrace of vs all.

III. *The dutie required of vs in respect of the two former considerations*

But I come now my beloved brethren, to the conscience of your duty in this case (which was the third and principal purpose) the religion whereof will bind so many as think seriously of the exceeding bountifulnesse of God to mee his Kirk, and upon my manifold crosses here on earth.

One

One common dutie of all is, that seeing they be all under the guiltynes of ingratitude, and are become a sinfull nation, loaden now with iniquities, as ye have been with mercies before, which doe provoke the Lord to remove his kingdome altogether from you, and to give it to others that would bring forth the fruits thereof (according to the constant course of the severity of his Iustice, both with his own people the Iewes, and with many other famous Kirkes in the East and West, given over to beleeve that great lye, because they received not the love of the truth, and rendred not to the great King, the fruits of his kingdome in due season) that now before the fiercenesse of his wrath come on, all of you, from the house of David to the house of Levi, look with melting hearts, and mourning eyes upon him, whom you have pierced with your iniquities. Oh that yee had lights to search your

And first a common dutie of humiliation urged upon all.

hearts, and hearts to repent for your sins in the evening of this your day, that ye could turne unto the Lord with one heart before yee bee overwhelmed with darknesse. At least, if in these godlesse and devotionlesse dayes, wherein all your wonted fasting is turned into feasting, a generall humiliation cannot be obtained; ye that are the Lords owne, and delighte in his tents, yee that love the beauty of Sion, and have accesse to the face of God, contend with him by the spirit of deprecation, fill your chalmers with strong cries, fill heaven and earth with the grones of his owne spirit, poure out teares day and night, take hold of the king of glory, wrastle with him as becomes Israel, pray againe and againe with Abraham; let him not depart out of your hearts, nor from his owne tabernacles in this land; your God lookes to be intreated, loves to be importuned, he is loth to leave you altogether. No sudden eclipse comes

comes upon you, but like that of old when the glory of the Lord departed by degrees at first, from the Cherub to the doore of the house, Ezek. 10. 4. then to the entry of the gate of the Lords house, v. 19. then from the midst of the citie to the mountain towards the East side of the citie, chap. 11. 23. Better keepe his presence now, then seeke him through the streetes when he is gone. Choose rather to mourn in Sion for preuenting comfortles Babel, then sitting desolate by the rivers of Babel, to burst out in bitter teares in remembrance of sweet Sion. The triall begins upon Pastors, but ye know not upon whom it shall stay.

Two things required of ordinary professors. First, skill to try the Spirits.

The large time of so faire occasion in the schoole of Christ, requires two things now at your hands. One is, that yee bee able to try the spirit, and to know with certainty what to follow. The way to establish your selves, is not with

the Romans to rest upon a blinde faith, receiving for truth whatsoever carries my name or authority; nor with the rich man in the Gospell, to wish that one may rise from the dead for your satisfaction. Neither as it was in the time of Eliah, to seek for a miracle from heaven, nor yet to run to any on earth for decision of all questions; for within and amongst your selves all are divided, and without Papists are your enemies, Protestants are strangers to your secrets, and unacquainted with your covenants and oathes: your comfort may be that your father died not intestate. Let his testament bee read with attentiue reverence. Search his latter will which he hath left for a plain and perfect direction to his comming againe. Consider what is most agreeable to his wisedome, what makes most for his honour, for the edification of your owne soules, for the restraint of the liberty of the flesh, and for

the comfort of a distressed conscience, without respect to the appearances of wisedome and humility among men, or to that which seems most to serve to your worldly credit, that wooes your flesh, or courts your carnall senses: for this will bee a meager consolation, when the horrors of God are upon your soules ready to be presented before his Iustice. Continue in the things yee have learned and are perswaded of, knowing of whom yee have learned them. Have yee attained by a conscientious use of prayer, hearing, meditation, conference, unto a perswasion of that which is now in debate; have ye an inward witnes testifying to your soules, that your teachers by their fidelity, & the effectual blessing of God upon their labours, have carried with thé the seale of their ministery? Then cõtinue & bee not caried about with every wind of doctrine to the hellish disturbance of the heavenly peace of

your

your soules? In the time of tentation ponder with your hearts what better warrants yee have for some practises of religion more substantiall in mens estimation, and whether the motives of the one alteration may not as wel inforce the other. As ye should be able to try your selves, whether ye are in the faith or not, which Paul requireth of the whole Kirk of Corinth, so should ye have skill to try the spirits, whether they be of God or not. For such are perverted, as are ever learning, & never come to the knowledg of the truth. And as in respect of the time yee ought to be teachers, and to be able to edifie every one another in the most holy faith, so are yee charged by the Apostle Peter to be ready to give an account, even to your enemies of that hope which is in you. He that hath faith can try himselfe, can try the spirits, and teach others, and give a reason both of his hope and practise before the adversary.

The

The other is, that once having gained a godly resolution of the truth, you suffer nothing earthly to divert you from the profession & maintenance of the same. It is now high time for you who have been hearing of Christ so many yeares, to be put to your trial, how yee have learned Christ, & to give proof of your passive obedience, when the Lord calles you, no lesse then of your active. Offences, schismes, troubles, persecutions, have been in all times, & in every period of the Kirk hath opened a back doore for a worldling to slip forth at. Others before us have had their own trials, & these in the dispensation of God are now made ours. Hee hath never been a Christian in action, that hath not been a martyr in affection. And (let the world still sit in the chaire of the scorners) that professor that will not bee a ceremoniall confessor, would refuse to bee a substantiall martyr. The smallest threed of the

Sixthly, readiness to suffer for the least point of the mind truth.

the seamlesse coat of thy Saviour, the lowest hem of his garment, the least pin or latchet of that heavenly tabernacle may be a matter of a glorious and comfortable suffering to thee. And the lesse the cause be, it being Christs cause, the more rare & acceptable is thy testimony. The heart may be sound, and voyd of Idolatrie, and yet the outward action of adoration may prove Idolatrous. Knowledge is greater, and Christ now more glorious, by confessions, martyrdomes, prescription of time, and profession of all nations, then in the primitive times. He that now counteth it no religion to renounce a Christian rite, and receive an Antichristian in place thereof, would not have spared of old, to set Antichrist himself in the throne of Christs kingdome. We are unthriftie bankerupts, wasting that thesaurie unworthily, every penny whereof was painfully and narrowly gathered togethet. The wor-

thy

thy martyrs of preceding times, and glorious instruments of reformation, if they were alive in these decaying dayes, how would they bee ashamed of so degenerated children? How ready would they be in your places to suffer for the name of Christ? Or if yee had lived in their troublesome times, spoyled of your goods, hated of the world, pinched in prison, sequestrate from wife, house, and children, looking every houre for death: consider what would have been your thoughts of infidelity, your words of blasphemy, your deeds of defection.

Your care and your comfort in suffering.

If it please my glorious head to call you to suffer for his name, let your care bee (as Peter hath taught you) 1. to sanctifie him in your hearts, and not to feare the feare of men. 2. to bee ready with your mouthes to make apologie to every one that craveth a reason of your hope: and 3. to have a good conversation

verſation in Chriſt, that they who ſpeak evill of you may be aſhamed. And let your comfort be, 1. a good cõſcience, ariſing upõ two grounds; One, that ye ſuffer for wel doing, the other, that the will of God bee ſo: For howſoever all Chriſtians be called to ſuffer, yet every one is not called to every ſuffering. 2. your conformitie with Chriſt. And 3. the aſſurance of an happy out-gate by his power, who was put to death in the fleſh, but was quickned in the ſpirit, and now ſtands on the right hand of the father to maintaine his owne, and to revenge himſelf upon his enemies. Deceive not your ſelves with worldly policie, under the name of that heavenly vertue of Chriſtian prudence, which doth nothing, intendeth nothing, admitteth nothing, in deed, in word, or in ſhew, neither by diſſimulation nor ſimulation againſt the honour of God, in prejudice of the leaſt truth againſt the love of your brethren, or

the

the duties of your own vocation. Prudence never doth the least evill for procuring the greatest good, for avoyding the greatest evill. Shee is carefull of her own duty, and commits the care of the event to God, to whom it pertaines. She is never so perplexed betwixt two evils, but her eye seeth an out-gate without falling into a third evill of sin. She teacheth her followers either with Cyprian in a matter so holy, as is the casting of a little incense into the fire of an idoll not to enter in deliberation; or else after deliberation with that worthy Prince of Conde to make the right choyce, never to choose sin: to remit punishment to the pleasure of superiours, and the successe to the providence of the most high.

Besides that common necessitie layd upon you all in generall, there is a speciall dutie at this time required of my Pastors and leaders. The schooles of divinity, which of late

Speciall duty of Pastors.

were a pleasant Lebanon for timber to my buildings, are become dennes of Ignorance and impiety, sinkes of schisme and sedition for my subversion. The sonnes of the Prophets are made enemies to prophesie; instead of convictions of heresie, hearing nothing almost, but the censures of sincerity: in place of the harmony of Christs Evangel deaued with dyted contentions about Antichristian geniculation. Among their schoole Doctors sonnes of Ismael descended of Hagar, † *Mismah Duma* and *Massa*, our young-tied teachers ‡ all men of profound and hid learning, the greatest Rabbi (but that hee hath no hebrew at all) whom God hath marked many wayes in his speeches, preachings, and practises, bitterly condemneth them for heretickes, who stand constant against that, which of late he himselfe condemned of superstition & idolatry both by word and by writ, yet [illegible]

‡ *Audi, vide, tace.*

† *Reconditæ prorsum & occultæ eruditionis viri.*

among his scollers in his patched and plagiarie collections written by many of their hands. Thus alas my glory is become my shame, my fountaine a puddle, my *Nayeth*, my beauty, is become my loathing, my deformity. Hence forsooth shall bee furnished that plentie of excellent labourers cracked of, to fill the places of my faithfull watchmen, for their fidelity silenced and deprived. Had my worthy Pastors but the favour of papists now, or popish monkes of old, casten forth of their places, but not out of their livings, our young divines fore-runners (if ever any) of religions ruine, would neither, like the lyons whelps, make so great haste by their pricking pawes to get out of the matrix, and in into their roomes, nor yet make their mother so pregnant and parturient. I may hope for some of Luthers spirit forth of these Cloysters, and I beseech my God to give them the spirit of discerning. But for the

most part they were never taught to speak against papists for the truth, to deale with the soules of people, nor to live as Christians, and yet must lay their handsupon the Lords Arke, temerating my sacred mysteries, entring unreverently with shooes, and all into my Temple, and making that holy ministery a meane of temporall life unto themselves, more then a power of spirituall life to others.

The discharge of their calling is conforme to their education and entry, and answerable to the wishes of the wicked people, and wiles of the worldly patrones. In conversation they and others before them so lewd, that now it is esteemed puritanisme in a Pastor not to be prophane. Every man and minister carefull to walk before God, studious of Scripture, and given to any abstinence in his diet, as of old hee was set down by *Tobacius* in his Kalendar of suspected Priscillians: so

now by men of Ithacius spirit, in the roll of Puritanes, who cannot better to their iudgement approve the soundnesse of faith, then by a more licentious and loose behaviour. The authority of many preachers is so farre from procuring credit to their doctrine, that to my great griefe, and discredit of the Gospell, that is thought by many in earnest, which by a learned man was uttered in jesting of a profane preacher, that hee would not willingly heare him say the Creed, lest hee should take it for a lye, comming foorth of his mouth. This is it which carieth with it a secret cause of the conformity of the most part. For how shal he that makes no conscience of morall duties in his conversation, count it religious to stand against ceremonies in his vocation? Or how can he be a director of thee in rites, who is a neglecter of himselfe in substance. The sonnes of Eli made the people to abhorre the

offering of the Lord, and they were
slaine. When Nadab and Abihu
were consumed with fire from the
Lord for failing in the outward du-
ty of the ministry, in a matter as
might seeme of small moment, Mo-
ses told Aaron his brother, that the
Lord would bee sanctified of them
that came neere unto him.

Few of the best sort can plead in-
nocent of the matter in hand. If
people had been more painfully in-
structed in times past, they had been
better prepared for the present diffi-
culties. Had ye cleared your selves
by your Apologeticks to your
friends in forraine parts, I had not
been despised in the world: neither
had your reprochful detection been
proclaimed among your adver-
saries. Had you made your moane
to your gracious Soveraigne, and
layd before his mercifull eyes the
pitifull cause of his own deere peo-
ple, lamentably scandalized, and rea-
dy to make shipwrack of their soules

upon

upon these dangerous sands, and uncouth rockes of novelties set in their way, his maiesties clemency had not suffered matters to come to this desperate passe. If yee, who are the remembrancers of the Lord, had not kept silence, had ye blowen the silver trumpet in the midden of the congregation in the dayes of the holy assemblies, had ye instantly denounced curses against the re-edifiers of Iericho, had ye informed judicious professors in private and publicke of their owne interest and my danger, had ye withdrawn your presence, your countenance & concurrence from the ring-leaders of that course, had every watchman been watchfull in his own watch-tower, defection had not gone on so farre: at least your incessant proclaimes, and continuall protests would both have witnessed to the world, and to the posterity after you, that defection was not universall, and also would have given your

ſelves ſome hope to bee reſtoreſſed in your former liberty, not betrayed of you by your wilfull ſilence, but extorted from you by wicked violence. Were this cloud paſt, and I reſtored to the ſunne-ſhine of the lightſome countenãce of my God, ye would all be aſhamed and bluſh at your preſent miſ-behaviour. *In the time of peace yee would ſeeme lyons, but when battell comes, yee prove but Harts.* Could ye have looked that at the firſt ſo many of Gideons armies would haue fled home. But if the remnant were faithfull and forward, their noyſe and light would yet make Madian to flee. They who have yeelded under colour of care for their congregations, but indeed cõſtraint for feare of worldly loſſes, have brought the reſt of their brethren in ſuſpition, that either they will follow at laſt, or elſe that they deale more obſtinately then conſcientiouſly. It were good therfore that yee cleared your ſelves to the con-

In pace leones, in prælio Cervi.

consciences of others by the evidence of reason, and fine lift up your voyce as a trumpet, that the deafest and deadest may heare: that yee were instant in season and out of season, to shew Israel their transgressions, lest yee bee guiltie of their bloud. Why should yee bee ashamed to cry that in the eares of others openly, which ye think with your hearts, & speak among your selves secretlie? Who shal stand for Christ, & suffer for his crowne, if yee fall away and betray his honor? If ye hold your peace, Christ will tell you, that the stones will cry out, although whole multitudes of you bee silent. Suppose all Ierusalem should be offended at you, yet it becomes you to crie, *Thou sonne of David have mercy on us.* And *blessed is he that commeth in the name of the Lord.* Let schismatickes load you, according to their malicious custome, with carts full of reproches of schisme & sedition,

yet ye must follow the example of those glorious ministers of God, who before peace upon earth, did sing glory to God in the highest heavens. Ye must first be pure, then peaceable. It is a cursed silence of the mouth, that makes the conscience within to cry. Remember the example of *Aphraades*, remember the modest virgins behaviour, when shee saw her fathers house on fire; remember the cryes of the dumbe child of *Crœsus* at his fathers danger. The woe is terrible, that belongs to you, in case ye crie not. The Athenian *Cynegirus* detained the Persian Gallie with his right hand, & when that was cut off, with his left; and being mutilate of both, hee spared not his teeth. No meane should bee left unassayed with God, and with men, to maintain the least parcel of truth for his sake, whose truth it is, and who hath concredit you with the bloud of his own sonne. As the *Libellatici* were odious of old,

for

for redeeming from the Gentiles their peace with money, lo may ye be suspected of defection, and denial of the truth, if yee shall redeeme either your peace or places with promise of silence. Away with halting with lukewarmnesse with shaming to utter the words of Christ in the midst of an adulterous and sinfull generation, lest he be ashamed of such, when hee commeth in the glory of his father, with his holy Angels. Promise of silence is a secret collusion, and indirect approbation of the contrary, comes to hardning of the adversaries in their wickednesse and a deserting of your brethren in the cause of God. The occasion of the preaching of the Gospell procured by dealing of this sort, is not unlike to Pilates subtilitie, who thought meet to scourge Christ, for saving of his life. Moses Exod. 10. 25. Daniel chap. 6. 11. John Baptist, Mark. 6. 18. had no such wisedome. Albeit all thy

speaking

speaking were but as the washing of a blackmoore, yet bee not mis-led with the cunning and craftie offers of your adversaries. Their intention is to cast you loose of your own order, to draw you on by degrees, to make the number behind the smaller, the common clamor and complaint the lesse, their owne travels in cutting off the rest, the more easie and plausible. And in the end, when ye have satisfied their desires, they shall bee hardened in their course, and ye condemned as unsavorie salt, censured by them as old hypocrites, condemned by your owne consciences as betrayers of the truth, and complained upon by Gods people, who haue heard his truth from your lips.

But then might I have good hope to be freed from this deluge of defection, and that all my lower vallies would at last appeare, if the tops of my mountaines were once discovered. If these who ir

th

the providence of my God are of greatest estate, and have the first places in the kingdome, and high and honorable meetings thereof, would go as farre before others in zeale, as they are above them in preferment. Men will mock me (as the servant of Strato the Syrian was mocked at the election of a king) for looking to the West for the sight of the sunne rising. Yet as it was then first seene by that wise servant upon the tops of the Westerne mountaines: so my hope is in this night of desolation, to see the beames of my wonted light first upon you of greatest place, and then upon the lower ground, by obtaining at your hands a few reasonable petitions, which I will then propone, when I have by your patience a little dis-burthened my heavie minde, by demanding a few things at the Prelates, once my ministers, † *Who are ashamed to heare what they have done, but have no shame in doing of that which they blush to heare.*

Quibus audendi quæ fecerunt pa-

Dor est, nullus faciendi quæ audire erubescunt. Illic ubi opus est, nihil verentur, hic ubi nihil opus est, ibi verentur.

feare. Where need, is they are voyd of feare: and where there is no need, there they feare. Charging and attesting them, as they will answere to the Iudge of all the world, to ponder my demands unpartially, and in the presence of God to answere them secretly, in the cabinets of their soules.

Some demands proponed to the Prelates.

1. First, how they could so farre forget themselves in so short time, as to come to this measure of defection of pride and persecution? Would they not have answered, and did they not say in the beginning of this their course, with Hazael, Are we dogges, that we should doe this mischiefe? And consequently what inexpected extremity they may yet fall into, if they wilfullie goe on in this their wickednesse, the end whereof they cannot see?

2. Vpon what warrant they can receive or urge the five Articles, which may not as well inforce the whole

whole ceremonies of England, yea the whole Romulean rites of Antichrist, as being of one kinde and qualitie, onely differing in degrees. And thus if they can think it tollerable to change my comely Christian countenance into the painted Antichristian complexion of that Whoore of Babel?

3. Whether the Episcopacie which they esteeme the principall office in the house of my God, hath any paterne in the mount: and if it hath, whether their forme of ministration bee answerable to that institution, or to the practise of any orthodox Kirk in the world, or to the covenats sworne unto by their owne mouthes?

4. Whether in the sight of God they thinke the maintainers of the reformed religion, or the late formalists more faithfull in their callings, and conscientious in their conversation? And therefore if it be not Pharisaicall to pronounce of

the fidelity of my pastors by their conforming to ceremonies: and extreme malice to think that men in all other things studying to approve themselves to God and the King, durst be bold to resist in these without conscience, for respect to any popular opinion.

5 Whether that meeting of Perth be one of my lawfull Assemblies, justificable in the sight of my Lord and Saviour, and the constitutions thereof concluded for Canons, to bee urged upon pain of deprivation: whereupon Ministers are removed from their charges, and many soules famished, for whom he gave his life, for not conforming to a platforme blank as yet, and scarcely drawen in the Idea of their own imaginations?

6 What warrant from Christ my King, and me, can be pretended for bringing my ministery, and me, under this new bondage in the persons of intrants forced at their admission

to

to sweare, and subscribe. 1. That they shall not onely maintaine his Maiesties prerogative in causes ecclesiasticall; which, what it is, or what is the extent thereof, they doe not well understand; but also the present governement of the Kirk, and jurisdiction Episcopall, in all places where they shall have opportunity, either of privat conference, or publick preaching: and that they shall bee carefull by reading to informe themselves, to the end they may be the more able to withstand all adversaries opposite to the same. 2. That they shall bee obedient to their Ordinary, and all other superiours in the Kirk, speak of them reverently, and in all their prayers privat and publick, commend to Gods protection, their estate not allowed by me. 3. That they shal subject themselves to the present orders pretended to bee the ordinances of the Kirk, and to the orders, which shall bee established by consent of the sayd

Kirk, meaning assemblies framed and over ruled by Prelates, and to procure due reverence to the same at the hands of others, by all the means, which they cā use. 4. That if they cōtravene any of these poynts, they shall be content without making any contradiction, to bee deprived of their ministery, and to be reputed perjured and infamous persons for ever. And by these oathes and subscriptions, that they would consider, what mischiefes may bee wrought in the after ages, when they are dead and gone.

7. Whether it were more pertinent to deale with their brethren by reason or authority? *Ye are made shepheards, and not strikers. This is a new and uncouth sort of preaching,*

Pastores facti estis, non percussores, nova atque inaudita est ista prædicatio, quæ verberibus exigit fidem. Aliud est quod agitur typho superbiæ, aliud zelo disciplinæ: Plus erga corrigendos agat benevolentia quam severitas, plus cohortatio quam comminatio, plus charitas quam potestas. Sed hi qui, quæ sua sunt, quærunt, non quæ Iesu Christi, facile ab hac lege discernuntur & quam domiari magis quam consulere subditis quærunt. Placet honos, inflat superbia & quod provisum ad concordiam, tendit ad noxam.

which

which will inforce faith by strikes. Pride effectuates one thing, and discipline another. Favour should be more used then severitie, exhortations more then threatnings, love more then law. But by such forms it is easie to discern, who are they that seeke their owne, and who the things of Iesus Christ, sayth the Canon law their owne paterne.

8 By what conscience, reason or law, they have deserted their flocks and pastorall charges, entred into civil place and pompe, bre aking the caveats, and contrary to their alledged commission for keeping of ministers in quietnesse and peace, and vindicating the Kirk from poverty and contempt, have they taken upon them the power of both swords against the whole subjects of the kingdome, and summarily to confine, ward, imprison, discharge, silence, suspend, deprive, autorize and exauctor at my ministers at their pleasure?

If the Lord should cause a terrible finger to come forth, and write these, and a thousand other their presumptuous dittaes upon the wall over against them, where they use to sit Balthazar-like in their sacrilegious pompe, abusing the furniture of his house; their brightnes would change, their thoughts would trouble them; so that the joynts of their loynes would loose, and their knees would smite one another. I have borne them, but to my griefe and shame. They have given me cause to pronounce the curses of Iob upon the day of their birth. For they neither care to bee esteemed bastards themselves, nor to brand me with the marke of an harlot. They prove *Loammi*, and would have me to prove Apostaticall. Had these my forlorne hopes, but one sparkle of true love to my spouse or me, they would resolve with Nazianzen, to undergo Ionas punishment for stilling of this tem-

peſt, and to preferre my peace to their own preferment. What can I doe but mourne, intreat, proteſt, rebuke, expoſtulate. I call therefore heaven and earth, their owne ſoules, the teſtimonies of al who have been acquaint with them, and their proceedings, to beare witneſſe againſt them. Beſeeking & exhorting them by the ſalvation of their own ſouls, by the tender mercies of Chriſt, by the precious drops of his blood, by that excellent price of their redemption: if there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any love to his glory, to his blood, to his Goſpell: and if there be any pitty in their hearts to the breaſts which they have ſucked, to this ſinfull land, and their owne native kingdome, to returne to God, to repent them of their courſe, to leave off to allow, to defend, to urge that, yea and perſecute for that, which of late they were wont to condemne,

and even now almoſt could hardly have tollerated. Let them forbeare any longer (as it is to be feared, they have previſhly been doing) to fight againſt God, to kick againſt the pricke, to vaunt themſelves proudly in the glory of their munition. Their craft is knowen; can they dance naked in a net, and think not to be ſeen? The ſeams of their black policies are ſewed with white threed. If they ſhall perſiſt to ſtop their eares againſt all admonitions, to harden themſelves in rebellion againſt God, ſtill to proceed in their truculent breathings, Thraſonicall boaſts, and tyrannous executions, and ſhall for their backes and bellies, and the making up of their houſes, make havock of the puritie of Gods truth, and the liberty of the kingdom of his ſonne: As the Lord lives that ſees them, he ſhal yet harden their hearts more, and at laſt ſhall tread them in the wine-preſſe of his wrath, and there ſhal be none

so deliver them.

Now my petitiō, backed with the authority of a mother, to your honors is, that for the glory of Christs kingdom in this land, the adorning of his majesties crowne, & quietnes of his loyal subjects, the endles praise of your selves, and flourishing of your honorable estate, and the particular comfort of the Ministers and congregations within this realme in this time of distresse felt and feared, I may by your timous intercession at his gracious majesties hands, and uttermost endevours debtfull to God from your place, obtaine how soone occasion may be offered.

Petition in humility to the Nobility and Estates to deale with his Majesty.

1 A sufficient and ready execution of former actes of Parliament made against the fearfull blasphemy of Gods name, profaning of the Lords day, and contempt of his sanctuarie and service, so universally overflowing this land, not onely in the persons of poore ignorants, in a

manner tyed to these horrible crimes by a curled custome, & beggerly necessitie: but even in the more honourable sort, whose damnable example encourages their followers to sinne without feare: with such additions as may represse and restraine these crying abhominations in all, without respect of persons.

2 A safe liberty to enjoy the profession of our religion, as it is reformed in doctrine, sacraments and discipline, and hath been openly professed by Prince, Pastors, and people of all rankes, your predecessors of worthy memory, your selves & us, all yet living, these threescore yeares by-gone, and above.

3 A full deliverance from, and a sufficient defence against all novations and novelties in doctrine, sacraments, and discipline, and specially such, as by constitutions of the Kirk, confessions of faith, louable lawes of the countrey, and long con-

continued practise hath been condemned, and casten out as idle rites, and Romish formalities, under what soever pretence they plead for re-entry.

4 That no act passe in derogation, or prejudice of the acts already granted in favour of Reformation, liberty of Assemblies, convenient execution of Discipline, &c. or for corroboration of new opinions against the same: concerning whether Episcopacie, or ceremonies the shadow thereof, which for the peace of the Kirk by heavenly wisedome should bee rejected before they be ratified.

5 That all ministers provided to Prelacies, and admitted to vote in Parliament, be urged to observe the Act granted in their favours to that place, especially the provision expressed therein.

6 The happinesse to live under his Majesty, and his highnesse ordinary Iudges, and Rulers established

by lawes and custome, and that our cause be lawfully cognosced, according to order and justice, before any sentence passe against our persons, places, & estates. In the name of Iesus Christ in treating and commanding, all worldly and personall respects set apart: yee look with a single eye upon the matter controverted, not suffering your faith in Iesus Christ to bee blamed with partiality: ye try all with the touchstone of the Temple, and ballance of the Sanctuarie. Consider the example of Moses, when hee saw the Israelite & Egyptian fight. He spent no time in rebuking them for the strife, but drew his sword, and slew the Egyptian; But perceiving a debate betwixt two Israelites, he sayd, *Ye are brethren, why strive yee?* If the intended novelties be Israelites, then may yee say, Why strive yee; but if they be of that Egypt, from the bondage whereof, the Lord your God miraculously hath set you free, then

Triall to bee made by the word.

then may they not be reconciled to the truth: but being slaine by the sword of the Spirit, must also bee proscribed by your authoritie. Vse the triall of Elias against Baals Priests, (albeit without the miracle of Eliah) take my bullockes and theirs, that is, the urged novelties and the possessed liberties, or alas the liberties that I once possessed; (for now whether I possesse them or not, it is uncertaine,) lay their peeces on the altars, and on which God sends the holy fire of zeale in the powerfull preaching of the word, and consuming of sinne, let that bee received. When no man was able to discerne betwixt Alexander the sonne of Herod before put to death, and a certaine crafts-man like unto him, who gave himselfe out for Alexander, as though hee had escaped by favour of the executioner: the noble and wise Augustus by griping his hand, tried him to be an Artificer, and punished him

By true zeale.

By the fruits, and not by pretext of antiquity, or outward appearance.

otiw

him for his falshood. Would it pleafe your honours, whilst so many learned and wise are deceaved with the counterfeit face of these novelties, but to gripe their hand a little, and to try what hath beene their frootes, where they have been admitted from the beginning: ye shal incominent finde that they have been voyd of the sap of grace, and that their best workes evidently declare, that they never were begotten, nor blessed by the father of peace. Their own maintainers confesse that the controversie about them, hath brought confusion, breach of the second command of love, rent my body into divers parts, divided my people into divers sects, and the sheep to despise their Pastors, and estranged them from the love of their flockes. It hath confirmed the prophane in their impieties, and given way to the common enemies, distracted the mindes of the multitude, and shaken their faith

who for the most part knew no o-
ther difference betwixt Christ and
Antichrist, but that which consists
in externall shewes and formalities.
It hath brought the ruine of Christs
kingdome, and increase of Satans,
partly in superstition, and partly in
impiety. And in a word, generally
hath put out the life of true religi-
on, and brought in Atheisme. Bee
not satisfied with a fashionable and
superficiall triall, but examine them
from the very root, and from the
ground rip them up. As wise Ne-
hemiah tried who had right to the
Priesthood, by searching their line-
all descent from Aaron. It was not
sufficient for them to cleare their
genealogie by writ from Levi, and
Coath: for so the childrē of Habaiah
and Barzillai had been admitted, &
had brought the wrath of God
with them. Men may alledge, and
perhaps prove by writ, some such
customs as they urge, for some hun-
dreth yeats in my neighbour kirks,

but

but except it can bee cleared, that they have their pedigree frō Christ, or his holy Apostles, they ought to be esteemed uncleane, and should not be receiued, as belonging to me, or my ministers. All these, and many moe, have vexed me before, and being mans inventions in the matter of Gods worship, waxed old, and weak, (As it fareth with e. very errour contrary to the course of verity, which groweth ever greener and stronger) and at last dying, were cast out of my habitations, as vile and stinking carrion, that now the opening of their grave raiseth a noysome fleur in every spirituall and exercised sense, and if they bee taken up againe, shall make many poore soules of weake constitution to perish through their pestilent contagion. It cannot be denied, but they have been defended by some, and digested by others by way of Interim, till opportunity of further reformation in the Kirks and countries,

tries, where they had place. But before this time, we dare be bold to say, never any kirk, countrey, or coscientious Christian did so much as enter in deliberation; whether they should have been repossessed, where they have been displaced. Let the two renowmed maisters of English ceremonies, profound Hooker, and fordward Saravia, be heard in this poynt. The one sayes, *In as much, as they goe about to destroy a thing, which is in force, and to draw in that, which hath not as yet been received, and to impose that which we think not our selves bound unto, and to overthrow things, whereof we are possessed: that therefore they are to take them to the opponents part, which must consist in one of two things: the one that our orders condemned by them, we ought to abolish: the other, that theirs wee are bound to accept in stead thereof.* And the other,† *he that would bring in the*

Perth assembly wants a paterne.

Hooker and Saravia themselves against the recentry of Rites.

† *A multa sunt reformatæ ecclesiæ quæ lineam illam vestem non admittunt, & peregrinarum ecclesiarum ministri & insularum lersæ & lernsæ, quæ Anglicanæ ecclesiæ annumerentur. Respondeo, qui in illis ecclesijs usum hujus vestis vellet introducere, a schismate non posse excusari, sicut nec a superstitione quicquid contra ad suam excusationem posset allegare.*

use

use of the ſurplice into the reformed Kirkes, where it hath no place, cannot be excuſed from ſchiſme, and ſuperſtition, whatſoever hee alledge for his excuſe. As he ſpeakes of one, ſo hee ſpeakes of all.

The mourning of the Kirk of old under the burden of ceremonies.

The drierie lamentations, & heavie complaints of the unſupportable burthen of the ceremonial yoke, powred out in all ages by the holy men of God, may provoke the compaſſion of the hardeſt hearts. Auguſtine in his time complained, that the Kirke was preſſed contrarie to Chriſts merciſull inſtitution, with ſuch a ſervile burthen of ceremonies, that the ſtate of the Iewes under the law, was more tollerable, then the condition of Chriſtians: ſeeing they were ſubject onely to Gods ordinances, & not to humane preſumptions, as Chriſtians are. How would hee at this time have mourned for the caſe of other Kirks, and for the perill that I am in! Eraſmus, Polidorus Virgilius, &c.

&c. sing the same ditta. It is a certaine truth, many ceremonies, little faith. *Look how much is added to the midding of rites, as much is withdrawen, not onely from Christian liberty, but from Christ himself, and his faith, while the multitude seeketh for that in rites, which they should seek in the onely sonne of God Iesus Christ.* The greater bulk of bodily ceremonies, the lesse spirit of true devotion. The true worshippers under the Gospel shall not say, *The Ark of the Lord:* they shall forget all those outward ceremonies, and never revive them. Moses his vaile, farre more all other things, that neither were nor are frō God, is removed, and now may we with open face behold the glory of God. Then the sea about the altar was of brasse, and could not be pierced with the sharpest sight: but now our sea about the throne is glasse, clearly convoying the knowledge of God unto our minds. The Amphiseij can tell, that the more

Quanto magis accedit cumulo ritus, tanto magis decrescit non tantum libertas Christiana, sed & Christo, & ejus fides: dum vulgus ea quærit in ritibus, quæ quæ erant in solo Dei filio Iesu Christo per fidem.

ſhadow the leſſe light. The ſhadow alwayes accompanies the body, ſometimes it followes behinde, but ſometimes alſo it comes before. Ye may be ſure the dark body of error is not farre off, when the ſhadowes of ceremonies are at hand; and iuſtly may feare, that they are the harbingers ſent before by Satan (whatſoever be mans intention) to make place for their owne ſubſtance. Oh, if the Lord would open your eyes to ſee the ſubtill working of that myſtery of iniquity. The web may be divided in mens intentions, who poſſibly mind no more for time to come, then they urge for the preſent. But in the iuſtice of God, puniſhing the world for the contempt of the truth, and in reſpect of Satans malice, bringing in his lye, it is all of one threed. And that which is begun by one, may be wrought out by another, entring upon the preceeding labours. Ye ſee not this weed growing; but it will

will be perceived to have growen. The seeds of Popery were secretly sowen in the Primitive Kirke, and by degenerating ages grew up to that monstrous height, which now the world wonders at. But alas all our countrey wit is *Metanoia*, after wit. My people are like the Athenians, who (as Demades objected to them) never intreated for peace, but in mourning gowns; that is, after they had suffered great calamitie in battell. When afterward ye are poysoned with errour, and over laden with crosses, ye and your children after you shall be forced to cry out upon your owne madnesse and folly, that would not see and resist the beginnings of so great evils.

The remanent sparkles of natures light, looking upon the common providence of God, may let your Honours see, that it serves most for the prosperity of Kirkes and Kingdomes, that ilk constitution and

Light of nature, true policie, and common equity against English formalities in our Kirk.

order in a ſocietie ſhould ſort with the nature, diſpoſition, and condition of the people. My people have from the liberal hand of their God, extemall abundance for the honeſt ſuſtentation of their bodies, with a ſubſtantial, ſound, and ſimple religion for the ſalvation of their ſoules. Yet farre from the artificial fulnes, whereby the Tyrian ſpirits of the world do diſquiet their neighbour nations, ſtriving to ſubject all to their formes, that they may reigne over all, as Queenes; againſt the proteſtations made in all the confeſſions of faith of other Kirkes. A ſingle forme of policie is more fit for a plain people, and mean proviſions, then the gorgeous ſhew of a pompous port, neceſſarily requiring rents, complements, and carriage, that neither this land may beare, neither wee nor our fathers have learned. Rites muſt have rents: their ſervice is both cumberſome & coſtly: they ſcorne the aſſignations of

our

our plotted povertie; they strive with Statesmen, Earles and Lords, for place & precedencie; they loath the preaching of the Gospell, and like better the chief places of estate. The restitution of the Kirk to her wonted possessions, & to her worldly dignities, must goe on together with equall speed. Neither can so long experience be denied, but that ordinarily the estate of the common wealth accompanies the constitution of the kirk, as the morning starre goes with the Sunne, which Constantine acknowledged in his grant to the Kirkes of Africa, thus beginning his Epistle, *Considering that the due observation of things pertaining to true religion, and the worship of God, brings great happinesse to the whole estate and common wealth of the Empire of Rome*: and Charles the 8. of France lamentably experienced. For when he had faire occasions to reforme the Kirke of Rome at his pleasure, and to help the Kirk

of God, he neglected both: wherefore shortly after striken with a sudden sickneſſe, he died, according to the forewarning of Savanarola, who told him plainly, that he should have great succeſſe in his voyage to Italy, for reforming the corrupt state of the Kirk, which if hee did not, he should returne with dishonour, and God would reserve the honour of that work unto some other. All the policie of Achitophel, and wisdome of Salomon, cannot establish a kingdome, wherein the kingdome of Christ is misregarded. His true worship is the pillar and wall of policies. If the Lord remove his truth from you, hee will deprive you also of your civill liberties, and give you over into the hands of mercileſſe enemies. If he spare not his own strength, and glory, but give over the one to captivity, and the other to the hands of his enemies, he shall respect you no more the the mire in the street. The

nation

nation and kingdome that will not serve the Lord shall perish, and these nations shall be utterly destroyed.

My faithfull ministers, and obedient children to the meanest are all Gods people, and his majesties loyal subjects and faithfull servants. The testimonies of his love belong to them all for their comfort in this world, and safe conduct to the world to come. As they feare God, they honour his highnesse, they pray for him and his children, and all that are in authoritie, that they may lead a quiet and a peaceable life in all godlines and honesty. For this is good and acceptable in the sight of God their Saviour, who will have all to be safe, and come to the knowledge of the truth. They wish from the desires that lodge within their breasts, long life unto his Majesty, a secure reigne, a safe house, valiant armies, a faithful counsel, good people, a quiet world. *Et quæcunque hominis & Cæsaris sunt vota.* They

 stand

ſtand by that reformation, that hath been ſo profitable and comfortable theſe threeſcore yeares by paſt giving more reaſons for it, then hath been, or can be clearly anſwered. How can it ſtand then with the grounds, either of good policie, or Chriſtian equity, for removing diſſentions, to yeeld reſpect, countenance, ſuppott, and authority to the other party, neither having not giving evidence of reaſon for their pretended novations againſt the received truth. Although the inferior law were inacted, (as God forbid) yet in all Chriſtian Prudence it ought to give place to the royall law of love, and unity, as being of a more noble deſcent. But ſince unity forbids, and peace declares her miſcontentment in the beginning, how ſhall this ever contentious and unruly Hagar be heard to conteſt with Sarah. Were not this a way to bring a further rent and deſolation upon the houſe of Abra-

ham

ham. Vpon this ground, what great tollerations have been granted by Christian Emperours, and Kings, all men know, who know any thing in History. *It is better sometime to give connivence, then by untimous cures to waken diseases.* And as one sayd to Augustus, *It is a speciall poynt of wisedome not to suffer new names, or ought else, wherefra discord may arise.*

Intendit conniveri, non ut est, quam intempestiva remedijs delicto intendere.

The cause wherein they stand, and for the constant defence whereof they are traduced under the odious names of Puritanes, precisians, schismatickes, Anabaptists and the like, is an article of your honours owne worthy profession and confessiō of faith, wherof the adversaries themselves were preachers, and practisers of late, and have never yet made any publicke repentance for their former heresies. Augustine could say, albeit in a different case, *Let them exercise crueltie against you, who never were deceived*

Judgments to be given not according to the basenesse of the defenders, but according to the truth.

Respuite Æneam suscipite pium.

Illi in vos sæviant qui nullo tali

errore decepti sunt, quali vos deceptos vident, ego autem sævire in vos omnino non possũ, quos sicut mopsum illo tempore, ita nunc debeo sustinere.

with the like error, wherewith they see you deceived: but as for me, I am not the man that can be cruell against you, whom I must beare with now, as I did comport with my selfe then. But they have forgotten what they were, and make my ministers to find the truth of that which is in the French proverb: *Qui son chien veult tuer, la rage luy met sus. He that is disposed to have his dogge killed, will first have him thought to be madd.* As I will have them for their part to resolve with Daniel, to sustaine the wrong of such Assyrian nick-names, and by the grace of the God of Daniel, wil have them both to abstaine from these impurities, and to professe the detestation of the least shew of them: So I would wish your honours upon the other part, not to judge of them according to mens calumnies, but to the truth of God. And consider upon your beds, who they are that yeeld, & what are they that stand, and upon what inducements.

Ye

Ye can hardly poynt at any one of my ministers, but hee is in some good measure fitted for the work of the ministery. And howsoever according to the diverse roomes in my habitation, lesse or greater, all have not the same measure of light: some torches for more publick places, and others smaller lights for their own cottages: yet every one makes conscience of residence to shine in his own roome, both in the purity of doctrine, and life, to my great joy and your benefit; by the blessing of God upon their labours: hardly any one of the other sides but hee is either, &c. They have large rents, if not great wealth: the others portion is but meane. The one is encouraged with outward assistance, the other enfeebled with cries, crosses, and ensuing dangers: the one richly rewarded for proud practises, the other are boasted for painfull labours to clear and defend a just cause: the one, men of glo-

rious state, and great pompe in the world, the other trode upon as unworthy of the countenance of the world. The one take leasure from their charge to invent and publish their pleasure: the other have no time fro the charge of their flockes, to cleare the truth. To the one, the presses are open and free: to the other it is neither safe nor possible almost to print a few words of this sort, farr lesse labours of greater moment, and better use. The one gets money for their hungry pamphlets: the other counts charges & hazard gaine. The one are both parties and judges of the cause: the other dare scarcely make provocation in publick to the Lord Iesus. The one finally by their defection rise, and become Princes of the world: the other for their constancy are thrust downe, and tyed fast to the crosse. Whether by ye cánot but see, whether the love of the world, or the zeale of God, be the spirit that blowes in the

sailes

failes of their affections. Know yee not, that howsoever they bee counted few, silly, and of base resolution, yet if they esteemed not more of a good conscience, then they who make a covenant with death and hell, and put the evill day farr from them, they might speed as well as others in worldly projects. Can it bee denied, but they preferre the peace of their soules, and purity of their profession, to the pleasures of the world, wherewith others are pampered? Were it proclaimed by the Emperour, *Let us take from them these hurtfull riches: for that were a work of charity*, the zealots of this course would grow key cold.

auferamus illi: in nocentes divitias: hoc enim facere est opus charitatis.

Suffer not then poverty, paucity, pusillanimity, prisonings, wardings, difficulties of writing, printing, uttering and countenancing Gods cause, and thousands of such disadvantages, be a prejudice to that truth, whereof ye are convinced in your mindes. Be not deceived with

this

this new, fond, and false gloſſe of indifferencie: look to God, to his word, to the parties, to your owne ſoules, and to that great day of the revelation of Chriſt Ieſus. As the pretext of conformity, the viſor of unity, the null-authority of a pſeudo-ſynod, wanting formality, fulneſſe, and liberty, ſhould not bee a Gorgons head to terrifie them: ſo ſhould it neither by ſerpẽtine ſlight deceive you.

Cõditions of conformity.

In conformity there is to bee reſpected, 1. The ſubſtantiall truth of God, wherein all true Conformitants muſt agree. 2. The ſincere miniſtery, and ſorts of miniſters appoynted by the ſonne of God for our edification in the truth. 3. Chriſts incommunicable prerogative in appoynting of the Sabboth, and ſolemne miniſtration of the word, ſacraments, and diſcipline. 4. The edificative uſe of theſe miniſtrations in the ſeveral ages, Kirks, & kingdomes of the world. 5. A clear

diſtinction

distinction between divine and ecclesiasticall rites, the indifferencie in nature, the expedience of use, the diversitie in practise of ecclesiastical: according to the saying. *It is not possible to take up all the diverse rites of all Kirkes in all countries. No religion observeth the same rites, albeit it embrace the same doctrine of rites.* The attempt of the contrary, will still prove, as from the beginning, a malady a thousand fold worse then the moraine of ceremonies. And without these conditions, a conforming with men, is but a contesting with God. As for the conclusions of men, *Tout proposition humaine a autant d'authorite quel' autre si la raison n'on fait la difference,* Even so are the sentences of all Kirkes equall, except the authority of the word make the difference. Belongs not the judgement of discretion to all Christians? Shall my children with weathercockes, be caried with every uncertaine winde of mens mouthes,

Impossibile fuit vis omnes ecclesiarum quae per civitates sunt & regiones ritus describere. Nulla religio eosdem ritus custodit, etiamsi eandem de illis doctrinam amplectitur.

mouthes, like fooles runne with the cry, & suffer themselves like beasts without reason to follow the dreave. This were to make every constitutution like Nebuchadnezzar his Image, and Roman-like to make the name of the Kirk the rule of all religion. Can that one null-assembly, the nakednesse whereof is now layd open to the eyes of the world, beare down all the formall, full, and free councels of this nation before, and all the determinations and constitutions of your worthy forefathers of blessed memory. *Who can enter in fellowship with them, who defend not their own conclusions?* My ministers have clearly testified by their admonitions presented to the Parliament holden at Perth in the yeare 1606. in generall assemblies, and at other occasions before and since, their detestation of all novelties and novations of that sort thrust upon mee. Many a one that hath consented thereto in shew, and for worldly respects

Quis ferat eos, qui aliã quãpiam synodum præponunt Nicinæ. At quis non potius oderit eos qui rejiciunt patrũ decreta, & præponunt recẽtiora nuper Arimini, contentione, & vi expressa. Quis cum illis hominibus societatẽ inire velit, qui ne quidẽ sua ipsi tuentur.

ſpects, reſting yet unperſwaded in their own minds, and unable to perſwade others of the contrary judgement, if they ſaw the day of their liberty, & were free from the ſtroke of worldly inconveniences, would cry with the Biſhops of Aſia, *Not by our owne wils, but by neceſſity, have we been moved to ſubſcribe: we conſented with our words, not with our hearts.* And to declare, that that act was unlawfully begotten, the fathers of it would deny that they begat it with that face, & force, that it hath brought with it into the world. Your honours may remember alſo, your owne religious proviſion expreſſed in that act, whereby miniſters are permitted to vote in Parliament. The particulars of their place and office are remitted to be treated by his Majeſty, and generall aſſembly; but prejudice alwayes of my juriſdiction, and diſcipline, eſtabliſhed by actes of Parliament made in any time preceeding, and permitted by the ſayd acts, to all generall and

Nos non noſtra voluntate, ſed neceſſitate adducti ſubſcripſimus: non animo ſed verbis duntaxat conſenſimus.

provinciall assemblies, and others whatsoever my presbyteries and Sessions.

The points controverted are material.

Men may muse at the matter, alledging that my children make mountaines of mots, tragedies of trifles, and raise a noyse about things indifferent, circumstantiall, accidentall, and that with their brethren. But first it can be no prejudice to them, or the cause they maintaine, that they stand in it against their brethren: seeing they are defenders of themselves, and not persuters of their brethren. The promise, Rev. 14. 13. Blessed are they who in the last time suffer against the beast, as well as they who in the first times were persecuted by the heathen, belongeth to them. For if the Lord measured sufferings by the inequality of his enemies, and not by the equity of the cause, there would bee great disparagement betwixt the Martyrs put to death by the Pope, and the persecuting Emperours. Neither is there any suffering here, but for that

that which is papall. It is no shame for them to suffer that of their brethren, which Christ suffered: neither is it honour to their enemies to doe that, which Iudas did.

The Spirit of God Revel. 2. speakes more comfortably to the kirk of Smyrna, a figure of the Christian Kirk under Constantine troubled with intestine enemies: then to Ephesus representing the primitive Kirk invaded by the heathen. *I know thy workes, and tribulation, and poverty, but thou art rich: and I know the blasphemy of them which say they are Iewes, and are not. Feare none of these things, &c.* Let him therefore that is righteous, be yet more righteous, and he shall have a crown in the end.

Next, let them be considered 1. in the urgers intention. Whatsoever they be in valuation, they are not of so small moment. For albeit they bee concluded by way of counsell, and not of command; albeit that conclusion want a sanction; albeit

no punishment bee determined by law; and albeit that Synod be knowen to be null, yet they lay upon the transgressors, and for their cause, upon their innocent families and congregations, the heaviest of all punishments, except death: and to some equall with death, if not more bitter, and intollerable; heavier then for non-residence, idlenesse, error, wickednesse, scandall. In deliberation they are talked of as indifferent; but in execution they are inforced as most necessary. A necessary conclusion inferred upon indifferent premisses. Anticeremoniall Christians more rigorously used then Antichristian practisers of ceremonies. Papists without prejudice to their lives, livings, and liberties, enjoy the comfort of the countrey. To his Majesties loyall and religious subjects, is denied favour to figh at home in the cause of publick and privat griefvances, and to go with the armies of Israel against the Philistims of Rome. Let a man

be

bee Paules presbyter in every poynt, yet a mote of ceremonies shall marre him. Let him be a Demas, or Demetrius, a formalizing ceremony shall accomplish him. Is not this to neglect the greater things of the law? Is not this to make the precepts of God of no force for mens traditions? To love themselves above God, and to bee wedded more to their owne wits, then to his divine wisdome.

2 In their bitter effects of changes brought upon the preaching of the word, ministration of the sacraments, discipline, cõfession of faith, and the whole worship of God in so short time.

3 In respect of the practise of religion so frequently, and ordinarily to be performed of all: that no man can either bee ignorant or careless of any poynt, but must bee setled and throughly resolved in all, except he would hold his soule on a perpetuall rack, and make his whole devotion and service doubtsome,

and comfortlesse.

4 According to the confession of both parties, tending to the honour or dishonor of Christ, serving either to beautifie or deface his spouse, and to the edification or destruction of weak Christians.

5 In the estimation of some holy martyrs: who, howsoever in their prosperity they cõtended for them: yet neere the time of their martyrdome, when their minds were most unpartiall, condemned them for foolish and abominable. And in the judgement of many worthy men, suffering bitter persecutions for the like: as for *officium Ambrosianum*, the service of Ambrose against the lame Liturgie of Gregory, and refusing to practise in matters of farre lesse importance. If yee looke to the fountaine, yee sustaine a common cause with all the Saints, who in any age have opponed themselves to the current corruptions of the Kirk & Kirkmen in their time: such as Basil, Jerome, &c. The

Albigenſes contemptuouſly ſtiled Apoſtolickes, the Waldenſes called Puritans, &c.

6 In conſideration of the change brought upon me, and of the courſe of my declining from my former perfection, my errors now may bee ſmaller: and yet my caſe is worſe, then in my growing dayes, when I was wraſtling againſt greater infirmities. My lukewarmneſſe then was a way to, and a degree of heate, but now after my zeale, I am become Laodicean, waxing colder frō day to day: And increaſe (with Vincentius) I love, but defections & changes I loath. *Our bodies* (ſayth he) *albeit in proceſſe of time they grow, yet they change not. The ſame members, the ſame joynts are in children, which are in men, though in the one ſtronger and greater, in the other ſmaller and weaker. But if the ſhape bee turned into another kinde, or any thing be added to the number of the members, or taken from them, then either the body periſheth, or becometh monſtrous, or*

as the least becomes weak. It is right so in religion, if we begin to make chāges, whereof the kirk of Christ should be a diligent keeper, changing nothing, diminishing nothing, adding nothing. I admit no alteration for indifferent that tends to Apostasie, and not to accretion.

7 Considered in themselves, & not in relation to other things more necessary. A leg or an arm is necessary for a mans body, yet not in that degree, that it is necessary for the life, as the soule. I may live, & be the kirk of God, so long as Christ by his spirit breathes faith into my soule. Yet wanting the least thing which God hath ordained, and receiving supply of a leg of wood from mens artifice, I can never bee beautifull in Gods sight; nor cheerfull in performing my own actiōs; but pines & dwines away, til at last nothing be left, but a stinking carkasse, unfit both for the habitation & celebration of the majesty of my God.

8 Whatsoever they be in thēselves,

and

and in their own nature, yet falling under our use and practise, they become to us either good or evill, and consequently, either sin or acceptable service, wherin *Scandall* beares so great sway, *that for avoyding of offence arising upō weakner or ignorance, all actions, albeit never so lawfull and profitable, which are not necessary to salvation, are either to bee left off, or kept up, or at least to bee put off till another time.* Woe bee to them not onely who give offences, but by whom offences come.

propter scandalum, quod vel ex imbecillitate vel ex ignorantia nascitur, declinandum, omnes quantumcunque rectæ aut utiles actiones quæ ad animi salutem non sunt necessariæ prætermittendæ vel occultandæ aut saltem in aliud tempus differendæ sunt. Thom. 2a. 2æ q. 43. artic.

9 The Fathers in the primitive times, partly preferring the Vetnish of the Iewes religion, and the pompe of Paganisme to Christian simplicitie. And partly with greater zeale then knowledge, desirous to enlarge the boundes of Christs kingdome, by drawing both Iewes and Gentiles unto their profession, did change sacraments into sacrifices, Pastors into Priests, Tables into Altars, Prayers into Liturgies,

Saturnals into Christmasse, &c. And pestered the Kirk then, with heapes of their ceremonies. *Quod consilium specie prudens, re anceps, eventu infelix, hodieque lugendum & luendum est Ecclesiæ* sayth Tilenus, whatsoever some talke now of his Palinod in particulars. It was not lawfull for the heathen Poets to borrow matter from traditions of Scripture, and in their allegorizing veine to persue them for their purposes of profanity. Lesse tollerable for the spouse of Christ to begg ornaments from enemies, whether at Ierusalem, or Athens. But farrest from indifferencie, and most intolerable in you, who ought to bee wise by the dolefull experience of others, to walk again upon the same shoares, after yee have escaped twice, to make shipwrack, to lick up your own vomit, and to make your sins once of a simple die, now to bee of a scarlet colour.

By reason of the warrant, which they seek without the bounds

of the law and testimony. Yee have no other Ephod, no other Vrim and Thúmim but the light of scripture, Herein as in the breast of your high Priest, may yee see and read the will of God for your direction in all your actions, as they are actions of a Christian, even your naturall and civill actions, farre more your religious duties. So that albeit yee can neither conclude affirmatively, nor negatively frō the words of mē, yet were your knowledge as ample as the Scriptures, and could your faith adequat the largents of the revelation therof, ye might inferre a conclusion both wayes from them.

In all these considerations they can bee no indifferent judges, that call them indifferent. When it was objected by Mauritius the Emperour to Gregorie, that he buried the Kirke with a needlesse contention, when the question was about the name of universall Bishop: hee answered, *That some things are frivolous, and not hurtfull, other things frivolous* *Quædam frivola & inanxia, quædam frivola & nexia.*

frivolous and hurtfull: albeit indeed there be nothing frivolous in the matters of God. Carnall men have coinzed with their wit, a new Category of indifferent things: and have made the *Genus summum* their own wil. The prophetical & princely office of Christ is no lesse perfect, then his priesthood. And he that either addeth to his word or discipline, or yeeldes not obedience to them in every poynt, can have no comfortable hope of full redemption by his sacrifice. It is a fearfull judgement, and a wide doore to finall excecation & hardnes of heart, first to revolt, and peevishly to rebell against the light once received, and now to be guiltie of affected ignorance, closing your eyes against ingyring knowledge. Albeit Pastors who are to teach others, in respect of their office and place, be bound to know many things, which others of another condition and vocation are not, yet considering the occasions and means offring things

to your particular consideration, even secular persons, and privat men are bound to know & beleeve that, whereof Pastors themselves not observing it, may bee safely ignorant. Refuse not, resist not the least truth of God for pleasing of your selves, or others. Albeit any of my ministers might with Ambrose, speaking to Theodosius & Valentinian, say, touching his majesty, *that it is neither imperial to refuse the liberty of speking, nor pastorall not to speak that which he thinks. In Gods cause who shal ye heare, if yet heare not Gods minister, by whose greater danger sin is committed. Who dare be bold to speak the truth unto you, if the minister be not bold?* Yet far be it frō them to utter any thing, that may exulcerat his meekness, or provoke their dread soveraigne to wrath. *Emperours know* (saith Tertullian) *who gave them the Empire, they know that it was even the same God who gave unto them to bee men, and to have humane soules; they will perceive that hee onely is God, in whose only power they*

Hope of his Ma. gracious favour.

Quod neque imperiale sit libertatē dicendi negare, neque sacerdotale quod sentiat non dicere. In causa vero Dei quem audies si sacerdotem non audies: cuius maiori peccatur periculo? qui tibi verum audebit dicere, si sacerdos non audeat.

they are so with him. My children acknowledge, that after God, Kings are in order the second: and among all the first. It becommeth them to feare God, and honour the King, who should be as an Angel of God, a defender of the faith, a nurse father of the Kirk, and a comfortable refuge unto the poore, and simple, in time of need. It is no small part of the hope of my happines, that his majesty hath declared, that by the grace of God he is set & disposed, equally to love and honor the learned and grave men of either of these opinions, avowing his sinceritie in that religion, which he even constantly professed. And confessing, that if his conscience had not resolved him, that all the religion professed by him and his kingdome, were not grounded upon the plaine word of the scripture (without which, all poynts of religion were superfluous, as any thing contrary to the same is abomination) he had never outwardly avowed

for awe of any flesh. He calleth it the religion wherin he was brought up, and ever made profession of, wishing his sonne ever to continue in the same, as the onely true forme of Gods worship. He purgeth the good men of the ministery that like better of the single forme of policie in our Kirk, then of the many ceremonies of the Kirk of England. That are perswaded that their Bishops smel of a papall supremacie, and that the surplice, the corner cap, &c. are the outward badges of Popish errors. And praises God, that there is a sufficient number of good men in this kingdome, and yet they are all knowen to be against the forme of the English Kirk. And shall yee think now, that his Majestie will either cease to love, and maintaine his owne loyall subjects for slow pronouncing a sentence in so olde a controversie: or will impaire the liberties of the kingdom of Christ, who hath added so largely to his dominions? But rather as he is the Lords

Lieuetenant

Lieutenant, bearing the sword to punish transgressors, so as defender of the faith he will procure and protect the liberty of his subjects, wherewith Christ hath made them free, and save them that they be not intangled again into the yoke of bondage. It is a work worthier of his majesties gift, and place, to begin to reforme, where his worthy predecessors left, then to end where they began. To set my sister of England at libertie, which she hath long desired, then to bring me, who have been so long free, to servitude, which I never deserved. The speech of Gregory brought by Beda, is very good. *It pleaseth me*, sayes he, *that whether in the Roman, French, or any other Kirk, yee have found any thing, that may more please the Almighty God, that yee carefully make choyce of that. And in the English Kirke, which yet is but new in the faith, whatsoever yee may collect of many Kirkes, by speciall institution, yee establish for things*

Sed mihi placet sive in Romana, sive in Gallicana, seu in qualibet ecclesia aliud inveneris quod plus omnipotenti Deo possit placere, sollicite elige. Et in Anglorum

not to be loved for places, but places for things. His highnesse will never in the most indifferent matters upon his meere pleasure enjoyne any thing that may destroy these poore and tender soules for whom Christ died, which were to fall in the greatest breach of the law of Charitie. Prelates would have his Majesty to think, that his royall authority is supported by the shadow of ceremonies, and would have the subjects to think, that there is no support of ceremonies, but royall authoritie. Forbearing in practise, onely in love to the salvation of other brethren, without contempt, will bee esteemed of his majesties wise heart, to be better service, and obedience then their lies, and temporizing conformity: who bring the blood of multitudes of soules upon the whole body of the countrey, a sinne in Gods sight worse then rebellion. How could his Majestie trust my ministers in any thing, if hee knew not (as The-

ecclesiâ quæ ad sidem vera est, institutione, præcipua quæ de multis ecclesijs colligere potuisti, infundas. Non enim pro locis res, sed pro bonis rebus loca amanda sunt. Ex singulis ergo quibusque ecclesijs quæ pia, quæ religiosa, quæ recta sunt, eligit: & hæc quasi in fasciculum collecta apud Anglorum mentes in consuetudinem depone.

odosius sayd to Rufinus of Ambrose) *that they will not transgresse the law of God for any respect to imperiall power.* Constantius accepted of them as most loyall subjects to him, who were most faithfull and precise servants of God. I wil never doubt, but his highnesse will thinke them honester men, that give him that which is due, then that which hee will not take. Albeit Courtlie parasites alledge through want of better reason, that ceremonies are not so much stood upon as obedience, even as God tried Adam with one apple: yet his Majesty can tel them, that humane lawes do bind the conscience, not becausse of the meere will of the law-giver, but by reason of the utilitie & equitie of the law. *Non ex voluntate legislatoris, sed ex ipsa legum utilitate, & ratione.* And that it becommeth Christian subjects to professe disobedience in things evill, and against God, passive obedience in things injurious, and unprofitable, and active obedi-

ence

ence in things lawfull, profitable, expedient, wherin by Gods grace, my ministers shall be found most cheerfull and ready. That their scandall in this is not humorous, or Pharisaicall, may be easily tried by their obedience to Cæsar in all matters, even of greatest difficulties, being ready, as becomes them, to spend their goods, lands, libertie, and lives, for his preservation, and counting nothing sufficient to redeeme his happinesse. The Lord reprove them who slander his loyall subiects, and let the judge of all the world determine, whether of the parties doth better establish lawfull authoritie. As hee was reputed sacrilegious in the time of Antoninus Pius, who set not up his Statue in his house: so let him be Anathema, who carries not his Majesties name and glorious estate upon his heart to God, and prayes not for his royall person, hopefull progenie, and happy successe to the Lord; with whom is wisedome and strength, *who looses*

the bands of Kings, and girds their loynes with a girdle, who leadeth Princes away spoyled, and overthrowes the mightie. In his hand is the heart of the King, as the rivers of waters. Albeit in the judgement of men longing for the finall subversion of the truth, and defacing of the Kirk, my most faithfull Pastors bee ready to slip with their feet, and to fall from his Majesties favour, yet will hee, maugre the malice of men, scatter all the clouds of their feare, and in the end, with Ioseph, powre out the bowels of his compassion upon them. *Neither wisedome nor authoritie can root out affection.* He will rather with Antoninus Pius save one true subject, then slay many enemies. Kings ought as rarely put in use their supreame prerogative, as God doth his power of working miracles. Remember, O King, that my glorious Spouse is the Prince of the Kings of the earth, and will bee supreme in his owne kirk. Remember when Theodosius,

Neque Philosophia, neque imperiũ, tollit affectus

other-

otherwayes a religious Emperour, was desired to take order with the tyranny of Flavianus, spirituall tyrants in the Kirk being no lesse unsufferable then the civil in the common wealeh. And when hee had answered, that hee had taken upon him the defence of Flavianus, that Flavianus cause was his cause, that the things objected against Flavianus, were objected against him. That it was sayd of him, that he had grieved them, whō he should have made to rejoyce, & had made thē rejoyce, whom he should have grieved.

Many speeches, as loss, are offered to your Princely consideration, but the disposition is of the Lord, whom we pray to grant, that the best cause may have the first lot. And who knowes, but your Honors are advanced at this time to intercede for me, that his highnesse may blesse and reward you for hindering hard courses against his harmlesse ministers, and most dutifull subjects, sincere professors of

Supplication to the Nobility and Estates urged for that end.

the Gospell. Dorotheus and Gorgonius, men of great authoritie and place, and of the Emperours privie chamber, when they beheld the punishment of one Peter with them, spared not to say, *Wherfore O Emperour, why doest yet punish the Peter that opinion, which is in us all? Why is that in him counted an offence, which wee all confesse, wee are of that faith and religion which he is of?* The truly noble Terentius for all other sutes, which the Emperour desired him to make, craved onely liberty for Christians, and beeing refused of that, gathered up the peeces of his riven supplication, and could not be induced to seek any thing else. The Lord requires not onely profession, but confession at your hands in this case. When can yee better make your affection knowen, then when the Lord Iesus in the persons of his spouse, and your owne mother, becomes a petitioner unto you. As yee would wish to see his face in mercy in that day of his second

com-

comming, make not by your unkindneſſe his countenance to fall down upon you now, ſend him not away with a repulſe. He hath run many times like the Roe, or the yong Hart, over the higheſt mountaines of difficulties, to ſuccour you in your diſtreſſe, when ye have called upon him. Let no pretended impediment be an hindetance unto you to help his cauſe moſt inſtantly ſuing for ſupport at your hands. If there bee any iniquity in my children, let them ſuffer for it, ſpare them not. But if they be innocent, ſmite them not. Open your mouth for the dumbe. Iudge righteouſly the afflicted and poore. Deliver the oppreſſed, that they may offer ſacrifice and pray for the life of the king and his ſonne. If hard courſes be taken againſt faithfull miniſters and people, let not your honours waſh your hands of that harme. It is all one to doe them evill, and not to helpe them againſt wrong done by others. The hoaſt of Iſrael ſpake

in great courage for the life of Jonathan, and Ionathan for David to the danger of his life. Ebedmelech spake a good word for Ieremie, and was saved when his maister Zedekias was slaine. But curse yee Meroz, curse the inhabitants thereof, because they came not to the helpe of the Lord against the mightie, although they had no hand against them. God that hath given you grace and credit with his highnesse, requireth that ye bestow it upon his matters, and that yee reserve it not for your own. Remember the example of that worthy Courtier Nehemiah, who esteemed a libertie to build up the walles of the Citie of God, a sufficient reward for all his faithfull service. As your solicitude is great to leave the common wealth, and your own honorable houses in good case: so dilapidat not my libertie. Leave me not, of whom ye have both your first & second birth in worse estate, to your own incredible greefe, and the

desolation of your posterity. *Invenistis marmoream ne relinquatur lateritiam.* Vpon the wall that yee have found rather build a palace of silver, *Cant. 8. 9.* It was that name of Iehovah, and holinesse to the Lord put upon the head of the high Priest, that was the greatest beautie, and crowned all the other inferiour ornaments. The truth of religion, and the purity of your profession, as it hath been, so let it still bee your glory, and the luster of all those inferiour gifts, wherewith the Lord hath inriched you. As this is the first great triall of your hearts, Love to Christ and me: so it may be your last occasion. It is not long, since the places, which ye possesse, were filled with your ancestors of worthy memory, (whose constancy in defending the liberty of Gods worship, is frequently observed in your owne history) who now are passed to their eternity, and ere he long, according to the succession of generations one after another, others

shal haue their time of your present dignities, both in degree and continuance. Bend your wits and credit to do good, while ye haue time. Hazard not the happinesse of your eternity. Do not that, which at the least, while yee live, will be a bleeding wound in your soules. Set your eyes upon him, that is invisible, and that recompence of reward: so shal yee esteeme the reproach of Christ greater riches then the treasures of Egypt. And shall choose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season. The Lord who searcheth the reignes, sees you, and the secrets of your deliberation, and conclusions, and could make them to sound again outwardly in your eares, and to the hearing of others. All your thoughts are legible to that piercing eye, from which nothing is hid. Look not what ye may say for your excuse, or what one partie may say against another, whether in private conference, or publick vel-

tation by print, or dispute. But in the sight of God consider upon your beds, by the light of his spirit, whether of the two courses from the beginning ye find to be of, through and for God. And we have no great feare, but ye shal be moved to break down that wall of ceremonies, hurtfull to all, and profitable to the soules of none: that both the houses may be one, as the Lord himselfe abolished the Iewish ceremonies, and put none in their place.

I have many children, some aged, some poore, some consumed with godly griefe, not so much for their own trouble, as for the decay of puritie, and my desolation. They would doe all things for pleasing all parties, wherin God is not displeased, and their consciences not disquieted. But the honour of God, and peace of their soules, they dare not but regard. And albeit obedience to the word should destroy their own & all other mens worldly estate, yet they must still and unceassantly

cessantly urge it. If in times past your honors have been pleased to hearesome of them in pulpit, and in privat, in the matters of religion: and have not despised their speeches, when there was greater probabilitie for suspition: there is greater reason now, when they are in hazard of suffring, to beleeve, and take to heart, that which they say, and require. Wherof as they must be coūtable to the eternall Iudge of all the world, so shall yee be for your hearing; and shall not escape his hand, if yee harken not, for disobedience to the truth. The world may well dally for a time, and make men so drunke with the wine of wickednes, that through security they may thinke thēselves safe. But be assured, when the Lord shall search Ierusalem with lights, and enter to the fiery tryall, every abomination shall kythe in the own colours. If ye hold your peace, God will provide for his owne children. But behold hee commeth shortly, and his reward is

with

with him, to give to every man ac-
cording as his workes shall bee. Al-
beit my messengers may now cry
with the prophet, Who beleeves
our report; yet this dreadfull sen-
tence shall make the soule once
brought within the sight of death,
to tremble and quiver. God will not
be mocked. If the righteous scarce-
ly be saved, and God spares not his
Angels, where shall they appeare,
who make marchandise of his truth,
albeit at the highest rate of honour
and wealth? The whole word of
God, his law, promises, and threat-
nings, his practises, and the works of
providence cannot prevaile with
the senceleſſe soules of men. But
death (so violent are his perswasi-
ons, and his might so unresistable)
at his first approch, shall make every
heart to beleeve and feele, that all
the workes under the Sunne are bot
vanity. The conscience and happy
remembrance of one word uttered
or suffered for Christ, his crowne,
his truth, or his needy members,

shall

shall at last fraite fill the soule with greater joy, then all the crowns and kingdoms under heaven. And what is then left to the godlesse, craftie, and mercilesse wretch, that laugheth at my death, and dauncеth at my funerals: when men afflicted cry unto the Lord, and he heareth them: But thou *hast proved in the end victorious, O Iesus of Galilee.*

Vicisti tandem Galilæe

I conclude with that of my beloved Bernard, *I owe my selfe unto God for my creation, what shall I give for my restauration, especially being restored after such a manner: neither was I so easily restored as created. In his first work hee gave me unto my selfe: in his second, he gave himself unto me, & by giving himselfe, he hath restored me unto my selfe. Being therefore given & restored, I ow my selfe for my selfe, and so ow my selfe unto God by a double right. But what shall I render unto God, for giving himself unto me. For though I should give my selfe a thousand times for recompence, what am I in comparison of him.* And I add, *that seeing all*

my

my well-doing can be no recompence unto him. I wish the increase of his glory by a second restitution of me unto my selfe, by giving himselfe now the second time unto me; and am content to be put to a greater perplexity, not knowing what to render, that his mercies yet may be the greater. O that it would please him yet again to pitty me. At least, let all the blessed of the Lord keep themselves from troubling the preachers of peace, and bringers of blessings: let them be stout, stedfast, and play the men, that they may all run out their course with joy, and report that excellent price conquesed by the blood & bitter sufferings of Iesus Christ my spouse, now at the right hand of the father; for whose revelation I am waiting daily, that my marriage may bee perfected, and I with all the Saints may enter into the ioyes conquesed by his bitter suffering. To him with the Father & holy Ghost be all glory, praise and honor for ever.

FINIS.